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Kansas Preservation

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From slavery to present, African-American churches served as community builders and service providers. Atchison's Campbell Chapel A.M.E. Church continues to serve that purpose today and was recently nominated to the National Register of Historic Places.

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KANSAS PRESERVATION

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State's Budget Shortfall Causes Program Cuts

The state's budget woes have had a major impact on the Kansas State Historical Society. The state general funds appropriated for the agency for fiscal year 2003 (which runs July 1, 2002, through June 30, 2003) have already been cut twice, and more cuts are expected.

The first cut was made before the fiscal year began. The legislature had passed a 2003 appropriations bill, but when revenue projections for FY 2003 were revised downward, the legislature enacted cuts in the 2003 appropriations, including a reduction of $148,893 for the Historical Society. In August Governor Graves ordered a two percent reduction in state general funds for each agency. This meant an additional cut of $128,058 for the Historical Society.

Budget cuts result in layoffs, program cancellations, loss of funding for Native American grave protection, and withdrawal of sponsorship for Kansas Archeology Week and the 2003 Kansas Archeology Training Program.

The loss in state general funds resulted in the November layoff of five positions in the agency; this in addition to the 15 full-time and 5 part-time positions the agency has been compelled to keep vacant to meet cuts in appropriations. (The Historical Society's authorized staffing level is 136.5 full-time equivalent positions, but it is currently funded for 115.)

Within the Cultural Resources Division, the cuts in state general funds have so far been managed by switching funding sources for some salaries and by cutting specific activities that depended on state funding. Most of the program cuts have affected educational or outreach activities. Cuts in the current year include cancellation of the 2003 statewide historic preservation conference. Federal funds earmarked for that event–which was to be hosted by the Historic Preservation Office in Topeka in spring 2003–were reassigned to make up the loss of state funds.

More than half the funds dedicated to fulfilling the state's obligations under the Native American Graves Protection and Repatriation Act and the state's Unmarked Burial Sites Preservation Act were also cut.

The Historical Society's funding and coordination of the 2003 Kansas Archeology Week is another cutback victim. For more than ten years the agency published an annual poster together with study guides for classroom use. In 2003 this celebration will be carried out under the auspices of the Professional Archaeologists of Kansas, a private non-profit organization.

The most visible effect on the division has been the loss of funding to support the 2003 Kansas Archeology Training Program (KATP) field school. The operating funds that provided the state support were cut and, after 27 years of involvement, the Kansas State Historical Society will not be a cosponsor for 2003. The Historical Society deeply regrets the circumstances that led to the withdrawal of support for the 2003 KATP. Efforts will be made to raise funds privately so that the Historical Society's sponsorship and involvement can resume in 2004. The KATP will occur in 2003 at a reduced level with other sponsors, and information about the event will be included in the next issue of *Kansas Preservation*.

Additional cuts are expected for the current fiscal year and for the FY 2004 budget as well.

The Menno Community Building, a WPA structure located in southeastern Hamilton County, was recently approved for National Register nomination as an addition to the New Deal-Era Resources of Kansas multiple property nomination.

Review Board Meets in November

The Kansas Historic Sites Board of Review held its regular quarterly meeting on Saturday, November 2, at the Kansas History Center in Topeka.

Five properties were evaluated. The board approved three properties for nomination to the National Register of Historic Places and one for listing on the Register of Historic Kansas Places. The fifth property was tabled.

Approved for the state register was the Hand-dug Well at Selkirk, is located 10 miles west of Leoti in Wichita County. The stone-lined well, which is 24 feet in diameter and 102 feet deep, was dug in 1887 to provide water for a Santa Fe Railroad line that was planned to run from Great Bend to Denver. However, the line was not built west of Selkirk, and the westernmost 35 miles of track were taken up in 1898. The Wichita County Historical Society owns the well and plans to develop it as a tourism attraction.

The three properties approved for the National Register follow.

The Campbell Chapel A.M.E. Church, 715 Atchison Street in Atchison, was built in 1878. Featured indepth on page three of this issue, Campbell Chapel was nominated for its architectural significance as an example of Romanesque Revival and for its historical association with the growth and development of Atchison's African-American community.

The Menno Community Building is located in southeastern Hamilton County approximately ten miles south of Kendall. Built in 1937, it was nominated for its association with the Works Progress Administration and for its architectural significance as an example of Rustic style architecture. The property will be added to the New Deal-Era Resources of Kansas multiple property nomination.

Located at 355 N. Rock Island Avenue in Wichita is the International Harvester Building, which was constructed in 1910 to serve as the headquarters, sales and display rooms, as well as storage for the agricultural equipment company in Wichita. The building was nominated for its association with the industrial history of Wichita and for its architectural significance as an example of the Commercial style.

The other property considered by the board was the Bridge over Hill Creek, one-half mile west of Admire on County Road 330. The nomination was tabled by the board, which asked staff to meet with the Lyon County Commission to discuss the commission's concerns about the effect of a nomination.

The next meeting of the Kansas Historic Sites Board of Review will be on Saturday, February 22, 2003, in the classroom at the Kansas Museum of History, 6425 S.W. Sixth, Topeka.

Hand-dug Well
Wichita County

Campbell Chapel A.M.E. Church
Atchison County

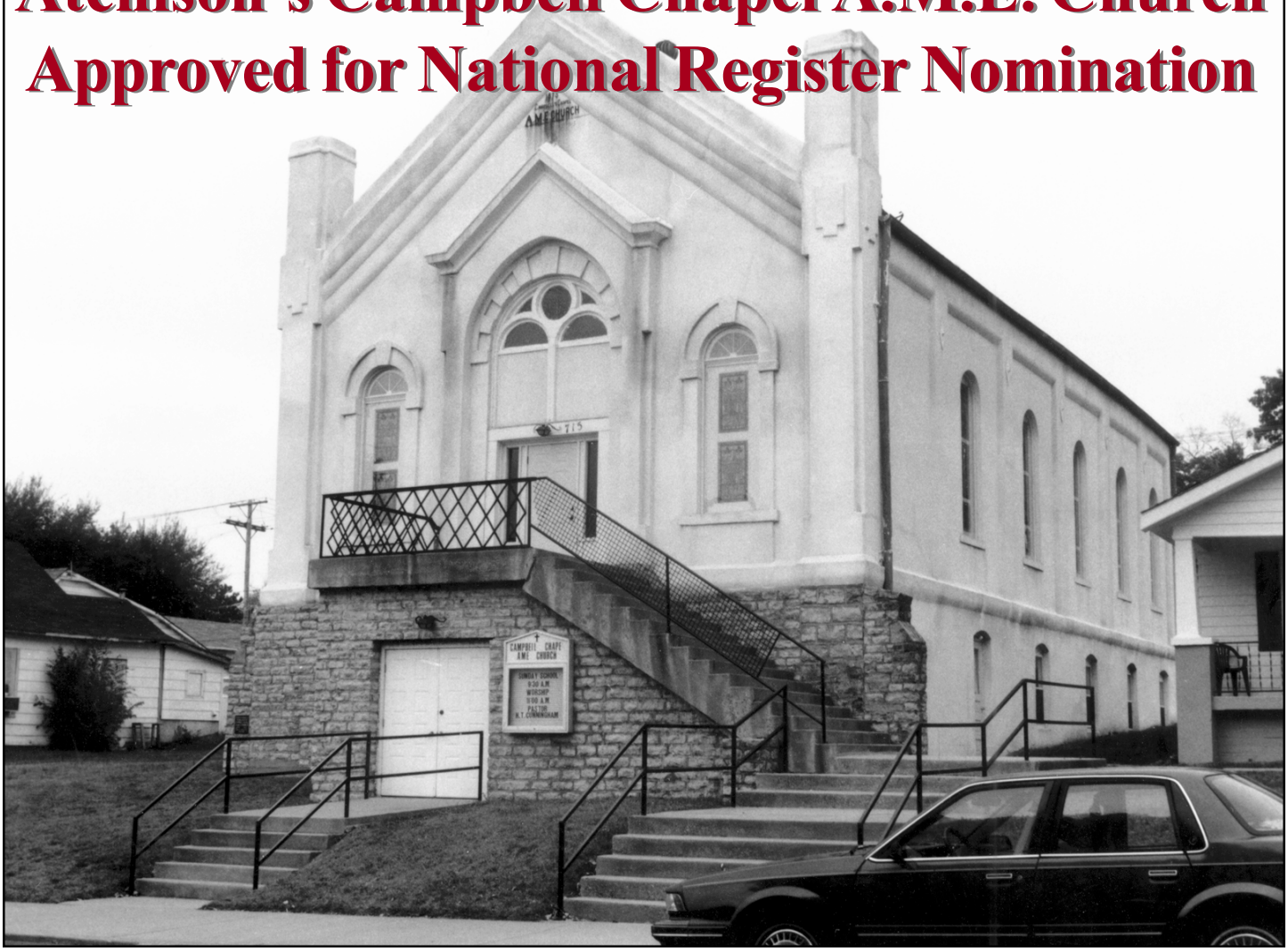
Menno Community Building
Hamilton County

International Harvester Building
Sedgwick County

Review Board Selects Meeting Dates for 2003

The Kansas Historic Sites Board of Review selected its meeting dates for 2003. Unless otherwise announced, all meetings will start at 9 a.m. and will be held in the museum classrooms at the Kansas History Center, 6425 S.W. Sixth, Topeka. The four meeting dates for 2003 are February 22, May 10, August 23, and November 8.

Atchison's Campbell Chapel A.M.E. Church Approved for National Register Nomination



Campbell Chapel A.M.E. Church, 715 Atchison Street, Atchison, was recently nominated to the National Register of Historic Places for its historical association with the growth and development of the African-American community, and for its architectural significance as an example of a Romanesque Revival style church.

Organized during the post-Civil War period of dramatic political and economic change for blacks in this community, it was the first black church established in Atchison. It became a symbol of support and independence to newly emancipated citizens earnest in their efforts to grow and prosper in their community. In this church building, a small congregation learned to work together as an autonomous element of society and meet the challenges of alienation, poverty, and racism.

Campbell Chapel A.M.E. Church serves its congregation in the same capacity today, as a gathering place for worship and socialization.

From slavery to the present, African-American churches, like Campbell Chapel A.M.E. Church, served as community builders and service providers. The churches functioned not only as sites of worship services, but also as public meeting halls and community centers for a wide range of social activities; as such, they were an important lifeline. After the Civil War, they helped fleeing blacks secure housing and employment and took up the task of formally educating the newly freed slaves. In fact, many church halls became makeshift classrooms.

Almost all black churches had to serve a multiplicity of purposes in their early days in response to the hostile conditions of black life. They not only provided a wide variety of services for the needy, but also provided spiritual, moral, and political leadership. In doing so, African Americans invested much time and many resources in building up their religious institutions. Black Methodists took the lead in creating totally independent black denominations. The first major black church was the African Methodist Episcopal Church. These independent black churches were largely limited to free states, like Kansas.

By 1870, there were 1,136 blacks in Atchison, most working as unskilled laborers, railroad workers, and domestics. Black farmers bought land from the government for $1.25 per acre on the installment plan. Few whites welcomed them. At first they lived in shanties, dugouts, and tents, usually near railroads or the river. In 1878, an Atchison newspaper reported there were forty blacks camped for the winter in shanties on the edge of the town. Frustrated with the burden of their poverty, the Atchison City Council passed an

The Campbell Chapel A.M.E. Church is an example of the Romanesque style. (Right) It sits on a bluff looking south over the downtown business district. (Below) The sanctuary interior was remodeled in the 1950s.

ordinance forbidding the landing of paupers at its river front docks. However, some Atchison residents continued to give them provisions and, in time, jobs.

The largest migration of blacks to Kansas was in 1878-79. Due to increasing economic and political oppression, thousands of poor blacks were motivated to leave the South. Too poor to buy food or pay rent, the freed blacks depended on local communities and Kansas Freedman's Relief Association for support upon their arrival in Kansas.

A small congregation of the African Methodist Church was organized by Rev. John Netherson and J. K. Fisher in1865, the year the Emancipation Proclamation was signed. The Atchison City Directory reported that "with commendable zeal" they had obtained space over the Lane Livery Stable on Third and Main and used this space for both church and school. This was the first "colored" school in Atchison as well.

A year later, nine church trustees purchased a lot from John M. and Eliza J. Price for $250. The trustees who represented Campbell Chapel in this transaction on April 30, 1866, were Nicholas Johnson, Gibby Burrell, Adam Walker, Nelson Hunt, Rev. Jesse Mills, William McKee, Alfred Barker, Caleb Paris, and Fuller Carter. These men were all laborers except for a minister and a whip maker. Some had migrated to Kansas from Virginia and Kentucky.

They built their first church, a frame structure, on this lot at 715 Atchison Street that same year. It was anticipated at the time of the fund raising that this edifice would cost $1,400. Appeals went out to the public for funding assistance, and construction was completed in 1866. This church burned to the ground on May 16, 1878. A Sunday School Convention of the Kansas Conference of the A.M.E. Church had just met there the day before. The fire companies responded immediately, but there was a scarcity of water and the structure was lost. The church had been insured by American Central Insurance for $1,100.

The congregation immediately set out to build another church and the first services were held in this present structure on Sunday, November 3, 1878. The *Daily Champion* referred to Campbell Chapel as "one of the neatest brick churches in the city." There were two services held on Sundays and a prayer meeting was held on Wednesday evening of each week.

Campbell Chapel, which was named after A.M.E. Bishop Jabez P. Campbell, was chartered on October 31, 1878, with the purpose of public worship and the support of charitable, benevolent, educational, and missionary undertakings. The five trustees were Jacob W. Starr, J. Rucker, Robert Hyston, George Ranson, and Jesse Mills. They reported the value of the church to be $5,000.

In order to pay down the mortgage indebtedness, special fund-raising events were held at the church. Pledges and offering envelopes were also used to fund church repairs and maintenance. When the pastor wanted a parsonage erected, church members solicited contributions with $5 coupon books.

By 1884, membership had grown to 325 congregants and Sunday school attendance totaled 100 members.

Choirs of the black churches in Atchison joined together to perform musical programs. Most of these events were shared with Ebenezar Baptist Church, the only other black church in the city for several years. Campbell Chapel even had

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This article was written by LeAnn M. Smith and Martha Hagedorn-Krass. Ms. Smith is a member of the Campbell Chapel A.M.E. Church and Ms. Hagedorn-Krass is the Architectural Historian with the Cultural Resources Division.

an eight-piece orchestra in the late 1800s.

Sunday school classes memorized and recited Bible verses by the hundreds. Ten-cent masquerades, basket dinners, and cakewalks added opportunities for socialization. Young people conducted prayer meetings and there were sewing circles. An aid society and women's circles were ongoing charitable organizations supported by Campbell Chapel.

Today, Campbell Chapel continues to take its place as a prominent part of the lives of black families in Atchison. Many of the same worship and social activities still occur. Black churches in Atchison continue to seek opportunities to worship together and share various musical and charitable events.

Architectural Significance

The church is an example of the Romanesque Revival style, a style used frequently for churches between 1840 and 1900. While the Campbell Chapel exhibits a straightforward and simple interpretation of the style, the building is clearly drawn from the Romanesque Revival tradition. The building takes the basic design component of the center gable and flanks the sides with pinnacles, a key feature of the Romanesque Revival. The building's semi-circular arches for the window and door openings are also a key feature of the style. While the use of corbeling and compound arches is restrained, the building also incorporates these key design features of the Romanesque Revival style.

In its medieval form the Romanesque style based itself in Roman Classical architecture, stretching the verticality of the classical forms. The major characteristics of the style are round-headed arches, simple geometrical classical forms, and thinly attenuated shapes that reach into the sky.

The selection of the Romanesque Revival style by the Campbell Chapel A.M.E. Church congregation for its new church seems very natural. The style had been used in this country since the 1840s for many prominent religious structures. Since many of the congregants were emigrants from the south, it is likely that the idea of what a church should look like was influenced by the parish church architecture and urban ecclesiastical architecture of the southeastern United States.

Over the years, the building has been modified; its brick walls and limestone foundation were stuccoed in 1919, and a limestone basement vestibule was constructed in the 1950s. However, the distilled sense of the Romanesque Revival style remains intact and clearly visible.

National Register Update

Since the last update printed in the May-June 2002 issue of *Kansas Preservation*, 29 Kansas entries have been added to the National Register of Historic Places, raising the state's total to 801. The full list can be viewed on the KSHS web site at www.kshs.org/resource/natregak.htm.

Three were properties added as part of the New Deal-Era Historic Resources of Kansas Multiple Property Submission:

Dickinson County
Abilene City Park Historic District, 4th Street at Poplar and Pine, Abilene
Marion County
Marion County Park and Lake, Marion vicinity
Thomas County
Colby Municipal Swimming Pool and Bathhouse, 200 E. 5th, Colby

One property was added to the Railroad Resources of Kansas Multiple Property Submission:

Shawnee County
Union Pacific Passenger Depot, 701 North Kansas, Topeka

One property was added to the Santa Fe Trail Multiple Property Submission:

Douglas County
Santa Fe Trail–Douglas County Trail Segments, US-56, 2.5 miles east of Baldwin City

The other newly listed properties are given in county order:

Barton County
Wolf Hotel, 104 E. Santa Fe, Ellinwood
Doniphan County
Doniphan County Courthouse Square Historic District, Troy
Douglas County
(Old) U. S. Post Office, 645 New Hampshire, Lawrence
Elk County
Grenola Mill and Elevator, Railroad Street, Grenola
Ellsworth County
Midland Hotel, 414 26th Avenue, Wilson
Harvey County
David Goerz House, 2512 N. College Avenue, North Newton
Kingman County
Charles M. Prather Barn, NW 30th Street and NW 60th Avenue, Kingman vicinity
Labette County
East Side School, Iowa Street, Oswego
Leavenworth County
Arch Street Historic District, Leavenworth
North Broadway Historic District, Leavenworth
South Broadway Historic District, Leavenworth
Third Avenue Historic District, Leavenworth
Union Park Historic District, Leavenworth
Marion County
William F. and Ida G. Schaeffler House, 312 East Grand, Hillsboro
Osborne County
IOOF Lodge, Nicholas and Mill Streets, Alton
Reno County
Soldiers and Sailors Memorial, First Avenue and Walnut Street, Hutchinson
Sedgwick County
Gelbach House, 1721 Park Place, Wichita
Edward M. Kelly House, 1711 North Market, Wichita
Riverview Apartments, 404-408 Back Bay Boulevard, Wichita
Shawnee County
Devon Apartments, 800-808 West 12th, Topeka
Fire Station No. 2, 719-723 Van Buren, Topeka
Stafford County
First Methodist Episcopal Church, 219 West Stafford, Stafford
Wyandotte County
Bonner Springs High School, 200 East Third, Bonner Springs
Quindaro Townsite, Kansas City

Rehabilitation Tax Credits Have Positive Economic Impact

Projects such as the Lincoln School in Newton, which is being rehabilitated for housing, utilize federal and state income tax credits to make rehab and reuse projects feasible. These same projects result in more jobs and additional state income tax revenue.

In 1984, seven years after the Federal Historic Preservation Tax Incentives Program was established, President Ronald Reagan noted that "…our historic tax credits have made the preservation of our older buildings not only a matter of respect for beauty and history, but of course for economic good sense." Since its inception, the program has generated $25 billion in private investment–and has helped make the case that preservation pays.

During the past decade, states, including Kansas, have followed the federal government's lead by establishing state income tax credits for rehabilitation. Many of these states, including Missouri, have documented the financial benefits of historic rehabilitation through economic impact studies.

Missouri Study

A recent publication by Rutgers Center for Urban Policy Research and the Missouri Department of Natural Resources details the results of a study on the *Economic Impacts of Historic Preservation in Missouri*. In federal fiscal year 2001, Missouri led the nation in the number of projects (95) approved by the National Park Service for the federal tax credit. This sudden increase in the number of federal tax credit projects in Missouri was due in part to the state's progressive state preservation tax credit program, enacted in 1998. According to the recent study, developers and property owners spent $346 million in historic rehabilitation in the state in 2000. This investment generated 13,830 new jobs (8,060 within the state), $459 million in income ($249 million in the state), $678 million in gross domestic product ($332 million gross state product), and $144 million in taxes ($70 million in state taxes).

Tax Credits in Kansas

Like Missouri, Kansas has seen an increase in historic rehabilitation during the past couple of years. The recently enacted state tax credit program makes federal tax credit projects more feasible for developers, resulting in more federal tax credit money being invested in the state's historic resources. Currently, there are 42 active federal tax credit projects in Kansas. These projects represent a private investment totaling $44 million. Based upon a federal average for jobs creation, these 42 projects represent the creation of 1,890 jobs and over $2 million in income tax revenue for Kansas.

The state tax credit program has generated $3.6 million in private investment in 33 active rehabilitation projects. Because these projects will qualify for a state income tax credit equal to 25 percent of qualified rehabilitation expenditures, the state will invest $900,000 in lost tax revenue. Like Missouri, Kansas will see a significant return on its investment. This $3.6 million in state tax credit projects will result in an economic impact of over $25 million and creation of 1,485 jobs. These jobs represent $1,782,000 in state income tax revenue. Sales tax revenue on materials on these projects will amount to nearly $70,000.

The 75 federal and state tax credit projects currently underway in Kansas will create an estimated 3,375 jobs and generate nearly $4 million in income tax revenue.

Conclusion

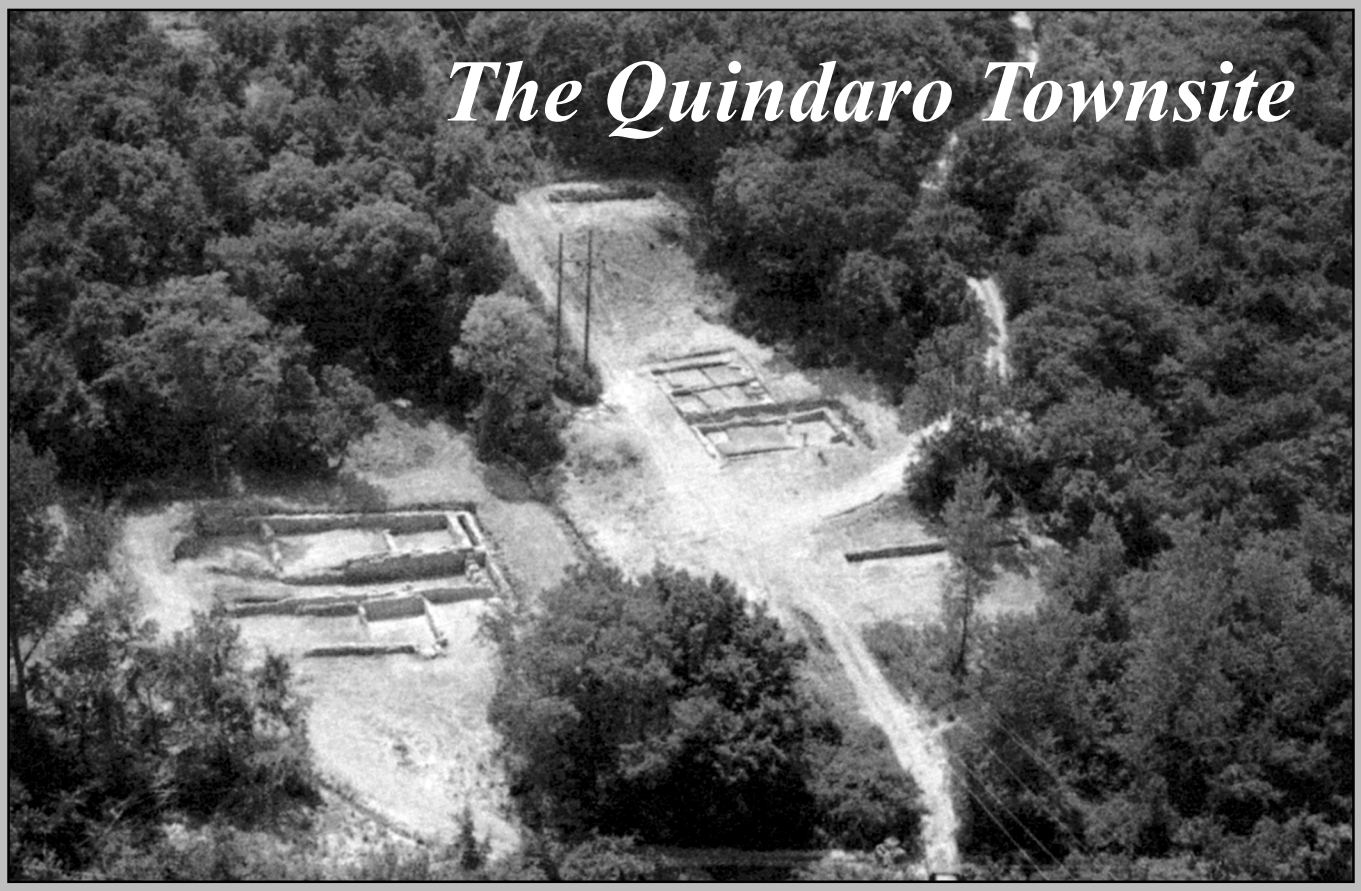
In these economic times, it is important for states to develop and maintain programs that encourage private investment. The state and federal rehabilitation tax credit programs have proven that they are a good investment for government. These programs not only serve to preserve buildings for the sake of "beauty and history" but for the sake of the economy.

For more information on the tax credit programs, please contact Katrina Klingaman at (785) 272-8681 Ext. 226 or kklingaman@kshs.org.

This article was prepared by Christy Davis, assistant division director, and Katrina Klingaman, tax incentives coordinator.

Recognition, At Last

The Quindaro Townsite

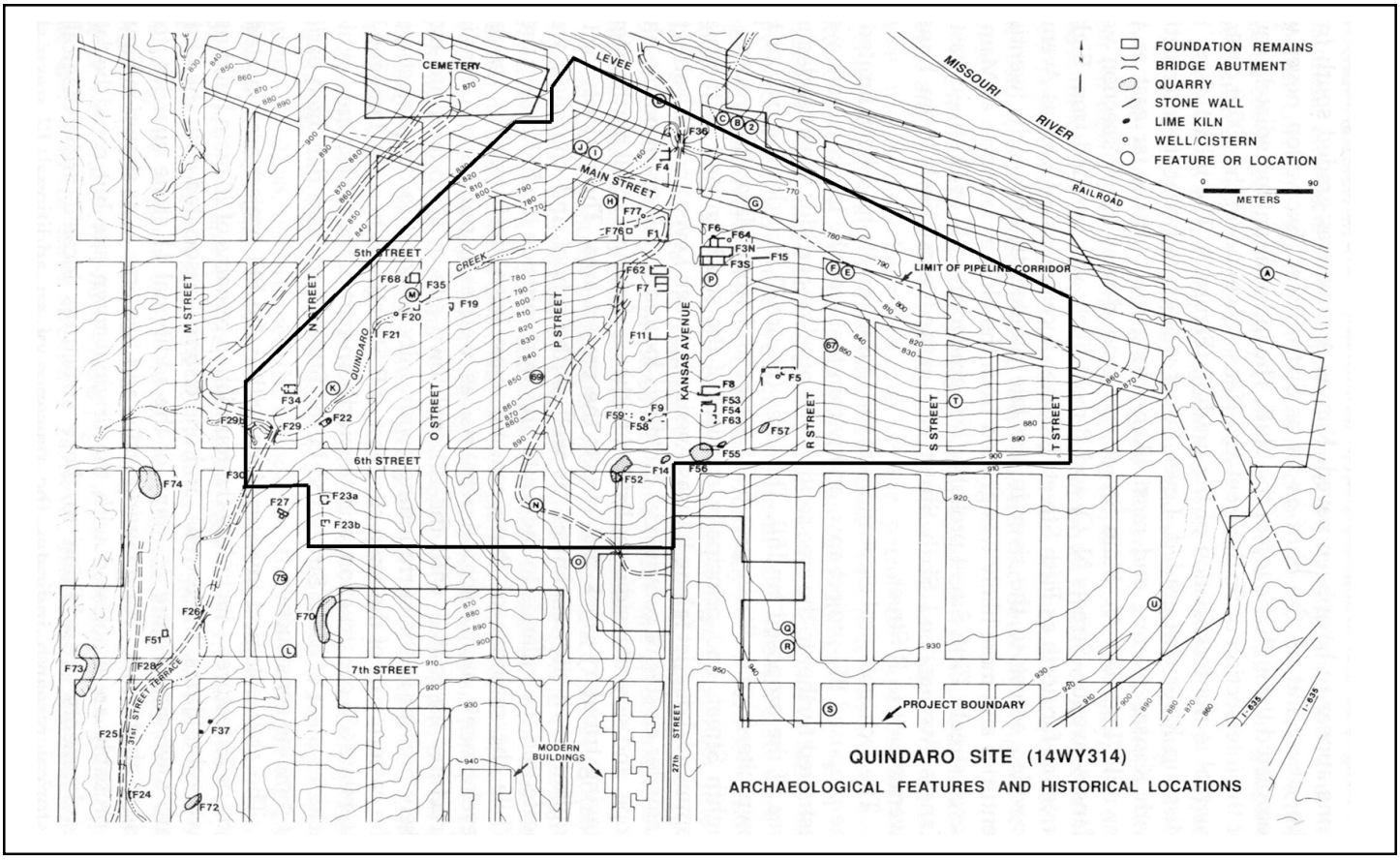


Aerial view (to the south-southwest) of the 1987 excavations along Quindaro's Kansas Avenue (from Schmits 1988:111).

In February of 2002 a nomination to place the Quindaro Townsite (14WY314) on the National Register of Historic Places was presented to the Kansas Historic Sites Board of Review. The review board endorsed the proposed nomination, which was forwarded to the Keeper of the National Register by the Kansas State Historic Preservation Officer. In May 2002, the nomination was formally accepted, and Quindaro was officially listed on the National Register, thus ending two decades of research and attempts by various groups to have the townsite's significance formally recognized.

Quindaro has a long and complex history and has been associated with a variety of social or ethnic groups, including Native Americans, European-Americans, and African-Americans. The nomination that placed Quindaro on the National Register only dealt with the site's archeological significance and a small portion of the area that is referred to as Quindaro. National Register requirements mandated this narrow scope and, unfortunately, much of Quindaro's history was not included in the formal nomination. This restricted coverage was necessary because features related to occupations after the 1860s are no longer present or lack integrity.

This article summarizes the archeological importance of the townsite and also outlines later occupations and their importance to the area's history.



Boundaries of the Quindaro townsite nominated to the National Register of Historic Places (base map adapted from Schmits 1988:105).

The Quindaro Townsite (14WY314) is located on the right side of the Missouri River trench in the northern portion of Kansas City, Kansas, approximately 5 miles upstream from the confluence of the Missouri and Kansas rivers. From an archeological standpoint, the area of significance is the portion of the platted townsite that was settled between 1857 and 1862 (see map above). Investigations during the 1980s demonstrated that this portion of Quindaro had a high level of archeological integrity (see photo at left).

As is typical with briefly occupied archeological sites, the significance of Quindaro lies in the fact that it represents an archeological time capsule representative of one of the many Kansas territorial settlements situated along the Missouri River (Schmits 1988:138). After the territorial settlement was abandoned, natural erosion as well as deliberate and indirect cultural destruction of the buildings during the late nineteenth century served to seal the archeological component associated with the site's occupation between 1856 and 1862. These conditions have protected the site from disturbances that can compromise archeological integrity.

One of the primary reasons for Quindaro's significance as an archeological resource lies in the opportunity it provides for reconstructing past lifeways. The integrity of the site's components, the excavated assemblages, and the probable existence of these components in unsampled areas of the site allow researchers to obtain a detailed glimpse of cultural activity at a river port town dating to the Kansas Territorial Period. Reynolds (1984:21) states that archeological research at Quindaro will add details about what life was like in the mid-1800s and could add materially to our knowledge of the early settlement of Kansas.

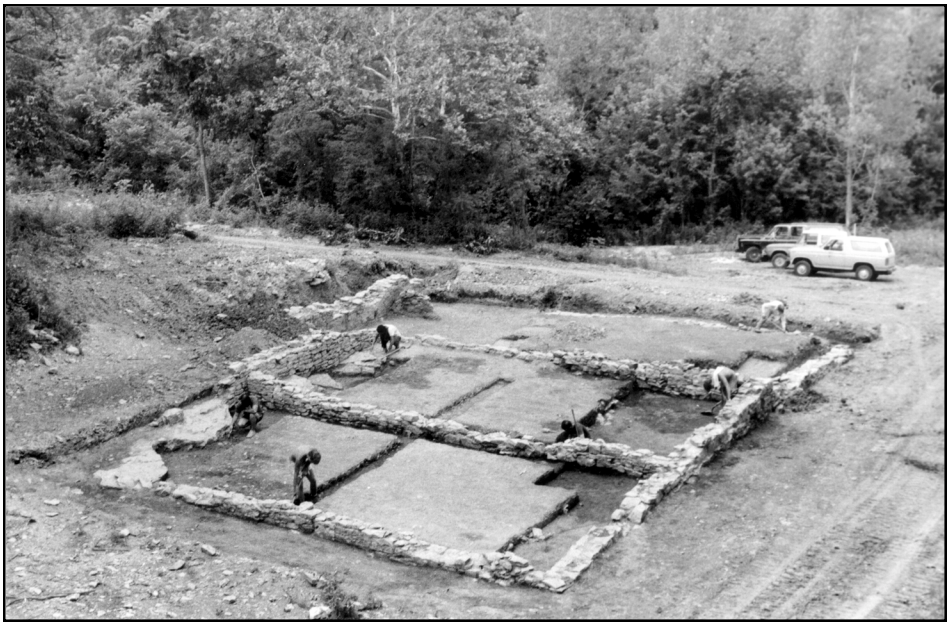
A Diverse Population

It has been documented that Quindaro's inhabitants were culturally and racially diverse. The initial settlers of the townsite included European-Americans and partial-blood Wyandot Indians. As the town grew, African-Americans became part of its population base. Archeological studies of Quindaro will provide the opportunity to examine the lifestyles of these different "ethnic" or cultural groups. In small territorial towns, there was little separation between lower and upper economic strata, thus strengthening the concept of social equality. The question is whether this concept of social equality was just that, a concept, or if it was actually carried out in everyday life. For example, are there differences between the cultural and social classes with respect to their access to trade goods and luxury items? If social differences did exist, and one can assume they did, did they leave behind a recognizable archeological signature? Clues about social standing can be found by analyzing structural elements, site arrangement, and the remains of material culture.

The integrity of Quindaro's archeological deposits allows for questions related to cultural site formation processes to be addressed. Such issues would include building methods, building and abandonment sequences, refuse disposal practices, access to regional and national trade networks, as well as settlement patterning (Robinson 1994).

The Quindaro archeological site has a high degree of integrity, and detailed and diverse cultural assemblages have been recovered during archeological excavations. These assemblages have yet to be analyzed, but will undoubtedly be invaluable in addressing the issues

This article was prepared by Will Banks, archeologist in the state historic preservation office.



View to the northwest of the Upson and Ranzchoff Buildings (from Schmits 1988:116).

View to the southeast of the probable town company office located to the rear of the Quindaro House Hotel (from Schmits 1988:115).

outlined above. Additionally, many areas of the site remain unsampled and there is no evidence to suggest that the archeological components in these areas possess a lesser degree of integrity than those that have been subjected to archeological investigation. Therefore, Quindaro has the potential to substantially contribute to our knowledge of life and cultural processes during Kansas' Territorial Period.

Apart from its archeological significance, Quindaro has a deep and important history. When the Wyandot Indians were forced to move from Ohio to Kansas in July 1843, they hoped to purchase and settle on a portion of the Shawnee Reserve near the town of Westport, Missouri. Such a purchase had already been provided for in a treaty drafted in 1839; however, upon arrival, the Wyandots found the Shawnee unwilling to go through with the agreement. By October, the Wyandots began negotiations with the Delaware for the purchase of a portion of their reserve and had established a ferry across the river in the location of the present Lewis and Clark Viaduct to facilitate relocation. On December 14, 1843, the Wyandots signed an agreement with the Delaware to purchase the eastern end of the Delaware Reserve, a total of 36 sections of land. A small settlement then grew up between the river front and the present Huron Indian Cemetery; within a few years this became known as the town of Wyandott or Wyandott City. This town would eventually become the present Kansas City, Kansas.

A Role in the Free State Movement

In 1854, Senator Stephen A. Douglas introduced a bill to establish the Kansas and Nebraska territories. The Kansas-Nebraska Act repealed the Missouri Compromise that had limited the spread of slavery, instead allowing the question of slavery in the new territories to be settled by "popular sovereignty." This immediately made control of Kansas Territory the goal of competing pro- and anti-slavery forces.

In the fall of 1856, the Quindaro Town Company was formed by an alliance of Wyandots and several individuals from the free-state town of Lawrence with ties to the New England Emigrant Aid Company. The intent was to develop a profitable and safe port of entry into Kansas for free-state settlers, as the established river ports such as Atchison and Leavenworth were largely in pro-slavery hands. Pro-slavery interests were easily able to interrupt the flow of people and goods into Kansas. The Missouri River provided easy transport and was ultimately necessary for trade and the eventual development of Kansas.

At the time that the city charter was first approved in January 1858, Quindaro had a population of 800 (and may have reached 1,200 before decline set in), with nearly 100 private houses built. Businesses included two hotels, a hardware store (Shepherd & Henry at 179 Main Street), three dry goods stores, four groceries, one clothing store (N. Ranzchoff & Co.), two drug stores, two meat markets, two blacksmiths, one wagon shop, six boot and shoe shops, and one livery stable. There were also four doctors, three lawyers, two surveyors, and several carpenters and builders. For almost two years the town boomed, attracting national attention.

As the only free-state river port, from its very beginning Quindaro was rumored to be involved in activities of the Underground Railroad (the well-known and covert operation that helped fugitive slaves escape to freedom in the North prior to the end of the Civil War). However, the known references to such activity suggest that the town did not play a

primary role in the Underground Railroad. Nevertheless, there is undeniable evidence that some residents of Quindaro did participate in activities tied to the Underground Railroad. The best way to describe this participation is that when the opportunity arose to assist fugitive slaves, individuals in the town took advantage of it. This part of Quindaro's history could not be stressed in the National Register nomination since there are no physical features, nor an archeological signature, that can be unequivocally attributed to such activities.

Beginning of the End

Despite having been reincorporated into Wyandotte County in 1859, Quindaro was beginning a decline almost as rapid as its growth. The rough topography was proving to be a major barrier to continued development, a nationwide business depression following the economic panic of 1857 dried up investment capital, a drought that began in June 1859 and lasted almost two years caused great hardship for many, and the triumph of free-state forces in Kansas ended much of Quindaro's basic reason for existence.

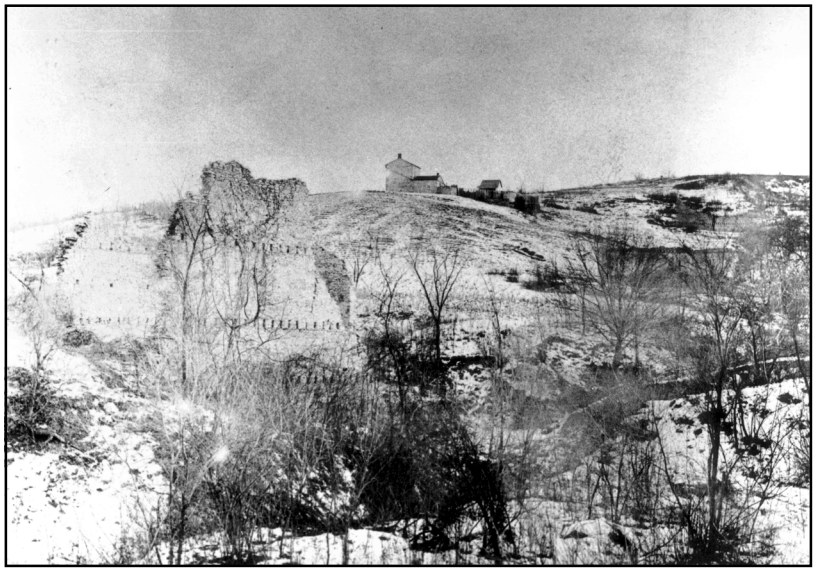
Once the Civil War began in April 1861, much of Quindaro's remaining population began to disappear. With the main part of the town largely deserted, on January 20, 1862, the 9th Kansas Volunteer Infantry under Col. Alton C. Davis was ordered stationed in Quindaro to protect the town from bushwhackers and border raiders. Initially the 700 troops in Davis' regiment were welcomed in the shrunken community and many attended services at the Congregational Church. But as time passed, the largely idle troops reportedly quartered their horses in vacant buildings, pulled down houses for firewood, and generally devastated the community. The troops were finally removed from the town on March 12, 1862, but only after the state legislature had repealed Quindaro's incorporation six days earlier.

By mid-1862, Quindaro had not only ceased to exist legally but also culturally. C. M. Chase visited the abandoned town in 1863 and found only one family living there. He noted that some buildings still remained standing but were all unoccupied. Cottonwood trees had begun to grow in the middle of the streets. After a visit ten years later, Chase noted that the only change in the townsite proper was that the cottonwoods were taller.

A Second Occupation

Throughout the Civil War, but especially after emancipation and Union victory, freed and escaped slaves fled Missouri. Many were drawn toward Quindaro because of its anti-slavery history. They settled on the mostly abandoned town site, particularly in the valley around Quindaro Creek. Individuals and families farmed their own land or worked for the remaining white population. Newcomers to the area lived and farmed near the town in an area that came to be known as "Happy Hollow," to the west of Quindaro. This community served as a transition point from slavery to freedom; however, not much is known about this African-American community. Freedmen occupied the abandoned buildings, farmed, and existed as an isolated, non-urban, unplanned subsistence "village" without any organized social, political, or economic structure. There was no center of commerce and all the buildings were residential.

By 1865 there were 429 African-Americans living in the town site and a group of Quindaro citizens decided to establish a formal school. Soon after, the school became a Freedmen's University, supported through donations and with only two teachers throughout its existence, Eben and Jane Blachly. The Freedmen's University struggled to survive in the troubled mid-1870s. In 1879, the school's trustees took out a mortgage on part of the property of the Freedmen's University in an attempt to keep the school open. After considering selling the school to Park College in Parkville, Missouri, the school was taken over by the African Methodist Episcopal Church in 1880. The A.M.E. church supported other colleges and since the Freedmen's University was its most western institution, the school was given the name Western University in 1881. The school's educational model was Booker T. Washington's Tuskegee Institute, which stressed vocational and industrial training for African-Americans. There was a decade-long delay before Western University began to truly operate as a university in 1890 with an all-black board of trustees and staff.



South-southeast view of the abandoned townsite in the 1880s (from Schmits 1988:103).

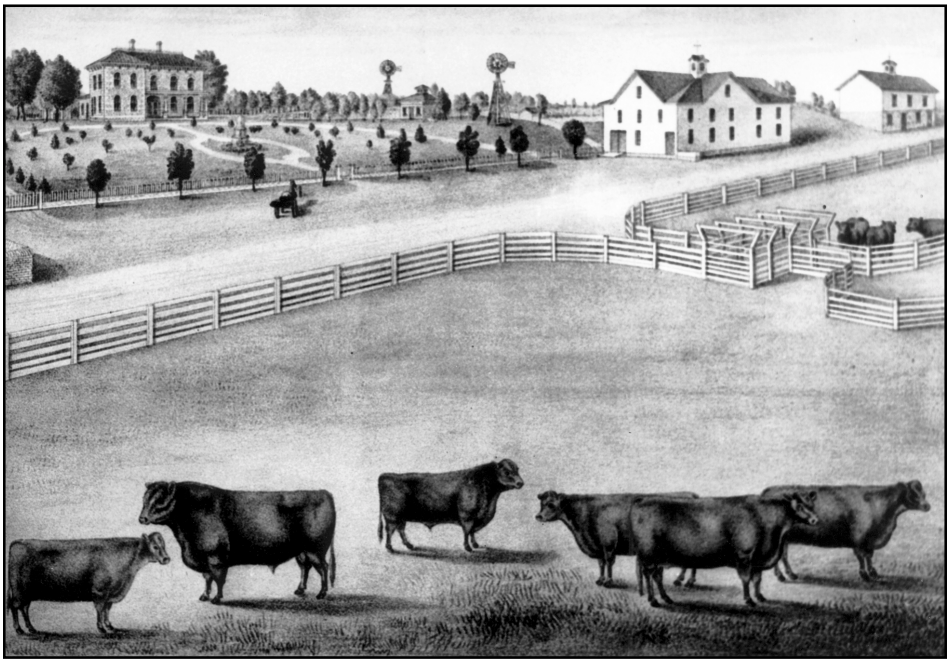
By 1904 Western University had added architectural and mechanical drawing, carpentry, cabinet-making, printing, wood-turning, business (stenography and typing), dressmaking, tailoring, music, and agriculture programs. Western University became affiliated with Frederick Douglass Hospital beginning in 1915, when it moved near the college campus.

Medical care was hard to obtain in segregated turn-of-the-century Kansas City. Blacks were only able to seek medical care in the segregated—and inadequate—wards of Kansas City General Hospital. Douglass Hospital was chartered in 1899 after four black men—two doctors, a minister, and a lawyer—met to organize a hospital and nursing school for African-Americans. Douglass Hospital was sponsored, beginning in 1905, by the A.M.E. church and moved to Quindaro Boulevard in 1915. Douglass Hospital was also a training facility and educated students in Western University's nursing program. The hospital continued to serve the black community for nearly fifty more years.

Western University reached the apogee of its success during the 1920s when 400-500 students a year attended the school. However, circumstances began to interfere with the school's

Continued on page 13

Building a Future on Our Past



This illustration from the 1887 Everts Atlas of Kansas *depicts Clover Cliff Ranch in Chase County.*

One need not look farther than the television to see the nation's fascination with its rural heritage. Public television's enormously popular series *Frontier House* chronicled the lives of three twenty-first century families living the "frontier experience" of 1883 Montana Territory. The series illustrated just how far removed many Americans are from their rural heritage. It also demonstrated the importance of protecting the resources that interpret the history of settlement, farming, and ranching. Protecting these historic resources can both foster an understanding of the past and help protect the economic viability of rural areas for the future.[1]

Ironically, while Montanans watched with pride as their rural heritage was depicted on national television, residents in neighboring South Dakota were struggling to protect historic rural resources from the action of their state government. In 2000, Governor William Janklow deemed his state's abandoned rural structures "eyesores" and set aside state funds to have them removed. To date, South Dakota has bankrolled the demolition of 2,000 farm buildings. According to some reports, the state has considered the demolition of entire small towns.[2]

While some rural states see historic properties as liabilities, others see them as assets–buildings and landscapes that not only serve to interpret their rich rural histories, but also serve as the foundation for long-term economic growth. Like Gordon Clune, the Los Angeles businessman featured on *Frontier House*, many urban/suburban dwellers are fascinated with rural life. Some are bringing the qualities of Main Street to their own communities. The October issue of *Governing* magazine recently proclaimed that "some suburbs are converting aging shopping centers and their acres of asphalt into vibrant, mixed-use town centers." Others are seeking an authentic rural experience. A recent study by the Travel Industry Association of America (TIA) found that "62 percent of all American adults traveled to a small town or village in the United States within the past three years."[3]

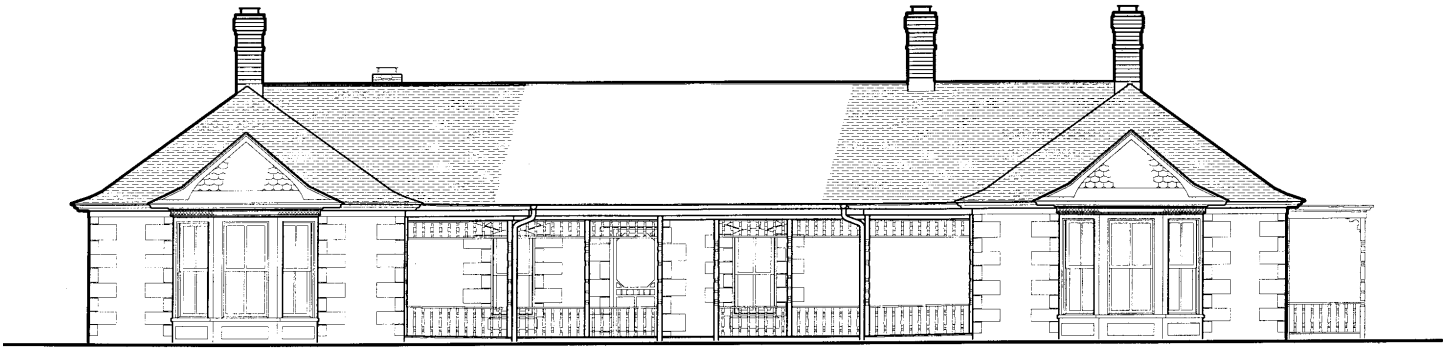
Travel savvy states are reaping the economic benefits of this trend while enhancing the quality of life for their rural residents. In 1998, a consortium of rural museums and businesses in Minnesota invested $4,000 in advertising. The investment resulted in a local economic impact of $100,000. The focus of this group–and others like it in Vermont, New York, and Nebraska–is agritourism or tourism related to farms, ranches, farm/rural communities, and agricultural museums.[4]

It has been difficult for Kansans, who have struggled with a rural inferiority complex, to embrace their rural heritage; but some communities are choosing to promote their authentic histories and culture.

It has been difficult for Kansans, who have struggled with a rural inferiority complex, to embrace their rural heritage; but some communities are choosing to promote their authentic histories and culture.

The Kansas Sampler Foundation, whose mission is to "preserve and sustain rural culture by educating Kansans about Kansas and by networking and supporting rural communities," has been inspiring Kansas rural pride for a decade.[5] The group touts communities like Lucas, home of the Garden of Eden, a

This article was prepared by Christy Davis, assistant division director of the Cultural Resources Division.



Shown above is the front elevation of the house at Cottonwood Ranch, a state historic site located on US-24 just west of Studley in Sheridan County.

The George Hanson Barn is one of more than 20 barns in Doniphan County listed on the National Register of Historic Places. Doniphan County has made efforts to promote its rural heritage.

national register-listed limestone and cement complex depicting the Populist beliefs of its eccentric creator. The site, preserved in part through a Heritage Trust Fund Grant, attracts more than 10,000 visitors annually.

Perhaps no rural Kansas region is better known than the Flint Hills. This region is home to the Tallgrass National Prairie Preserve, a national historic landmark and national park. Visitors can stay at the Clover Cliff Ranch, a privately owned historic ranch where guests can experience trail rides, chuck wagon dinners, and fishing.

Although many of the state's historic rural resources have been rehabilitated individually, there has been only limited success in developing regional identities for the purpose of heritage tourism. One tool other states have used for such promotion is the National Heritage Area Program, coordinated by the National Park Service. At present, there are twenty-three such Congressionally designated regions nationwide, most in the eastern half of the nation. The National Park Service definition of a National Heritage Area follows:

> Each National Heritage Area is a settled landscape that tells the story of its residents. It is a landscape in which the land and the local environment, over time, have shaped traditions and cultural values in the people who live there, and where the residents' use of the land has, in turn, created and sustained a landscape that reflects their cultures.[6]

The "Silos and Smokestacks" National Heritage Area in Iowa focuses on rural life. Its mission is to "interpret farm life, agribusiness and rural communities – past and present."[7]

Although tourism studies and successes in other states have shown that there is a market for rural tourism– and, thereby, an economic reason to protect historic properties that interpret rural life–Kansans are just beginning to see the potential. This is not to suggest that Kansans should follow the methods established in other states for achieving rural tourism success. Rather, it is important that Kansans identify what is unique about Kansas and present an authentic experience to visitors. Only then can rural tourism provide an improved quality of life and economic viability for rural communities.

Footnotes

[1] See http://www.pbs.org/wnet/frontierhouse/

[2] Matt Moline, "K-State student fights to save abandoned farm buildings," *Topeka Capital-Journal* 22 September 2002. Tim Hoheisel, "Razing the Past in South Dakota," *History News* (Autumn 2002): 5-8.

[3] National Trust for Historic Preservation, *Stories Across America: Opportunities for Rural Tourism* (Washington DC: National Trust for Historic Preservation, 2002), 2.

[4] Ibid.

[5] http://kansassampler.org/

[6] http://www.cr.nps.gov/heritageareas/INDEX.HTM

[7] http://www.silosandsmokestacks.org/

Kansans Well Represented at Regional Conference

Cultural Resources Division archeologists Tod Bevitt, Jennifer Epperson, Bob Hoard, Jim Marshall, Randy Thies, and Tim Weston attended the 60th annual Plains Anthropological Conference in Oklahoma City October 23-26. The 2002 conference was hosted by the Oklahoma Archeological Survey and co-sponsored by the Department of Anthropology, Sam Noble Oklahoma Museum of Natural History, and the College of Arts and Sciences at the University of Oklahoma.

Tod Bevitt and James Marshall represented the KSHS in a symposium entitled "Cultures of the Protohistoric to Historic Transition in the Southern Plains." Donald J. Blakeslee of Wichita State University and Richard Drass of the Oklahoma Archeological Survey organized this session for the purpose of introducing participants to current research directions on the protohistoric archeological complexes present from southern Kansas to northern Texas. Epidemics, warfare, and the introduction of new technologies and new markets made the very late prehistoric and protohistoric periods times of rapid and revolutionary changes that radically transformed native cultures in the region.

Bevitt's paper, "On the Verge of the Protohistoric: The Late Prehistoric Pratt Complex," reviewed the pertinent sites and research on the Late Prehistoric Native American presence in the Pratt vicinity. Bevitt summarized the current understanding of the Pratt complex and offered recommendations for future research necessary for a more complete understanding of the Pratt complex's place in the cultural sequence of Kansas.

In "An Analysis of the Stone Implements of the Lower Walnut Focus," Marshall presented the analysis of stone implements, particularly projectile points, from archeological sites in the Arkansas City area, dating to a 350-year period from A.D. 1350 to 1700. He proposed converting the focus to an archeological phase with four subphases.

Also participating in the symposium were Kansas archeologists Lauren W. Ritterbush and Donna C. Roper from Kansas State University and Donald J. Blakeslee and James N. Gundersen from Wichita State University.

Other Kansas scholars presenting papers at the conference were Ron McCoy from Emporia State University; Dustin Caster and Matthew J. Padilla from Kansas State University; Jeannette Blackmar, Joshua S. Campbell, Jack L. Hofman, William C. Johnson, Roche M. Lindsey, Brad Logan, Rolfe D. Mandel, Shannon Ryan, and Chris Widga from the University of Kansas; David T. Hughes from Wichita State University; and Mark Latham from Burns and McDonnell.

Donna Roper led a roundtable lunch discussion on Plains earthlodges, and KSHS archeologist Martin Stein collaborated with Jack Hofman and Rolfe Mandel on a poster presentation, "Winger: An Early Holocene Bison Bonebed in Southwestern Kansas."

Tim Weston served on the Student Paper Award Committee, as did Mary Adair of the University of Kansas Museum of Anthropology. Nine papers were evaluated in the competition, with the award based on the student's research, written paper, and verbal presentation at the conference.

At the business meeting on Thursday evening, Michael Finnegan, professor and program coordinator of anthropology at Kansas State University, was elected to the Plains Anthropological Society Board of Directors.

The Plains Anthropological Society's Distinguished Service Award was conferred upon Dr. Don G. Wyckoff, associate curator of archeology at the Oklahoma Museum of Natural History and associate professor of anthropology at the University of Oklahoma. Wyckoff was born in Topeka and graduated from Osborne Rural High School. He went on to receive B.A. and M.A. degrees in anthropology from the University of Oklahoma and a Ph.D. from Washington State University. He served as Oklahoma's first State Archeologist and first Director of the Oklahoma Archeological Survey prior to his museum appointment in 1996. KSHS archeologist Virginia Wulfkuhle served on the nomination review committee.

The Friday evening banquet address by Dr. Doug Owsley of the Smithsonian Institution was "Paleo-American Osteology." On Saturday the Sam Noble Oklahoma Museum of Natural History in Norman hosted an open house, and a field trip to the Certain bison kill site in western Oklahoma was offered.

Quindaro Townsite

Continued from pg. 10

mission. In 1924 a severe fire devastated Ward Hall, destroying most of the school's dormitories. The A.M.E. church did not have the money to replace the facilities. Western University officials also quarreled with the A.M.E. church over administrative issues, further complicated by accounting and financial problems in the late 1920s. Student enrollment continuously dropped after the fire that destroyed the dorms. In 1931 only 182 students were enrolled at Western University.

On June 30, 1943, Western University was closed. Douglass Hospital, however, continued to serve the African-American community in Kansas City. In fact, the hospital moved to the unoccupied university campus in 1945 and took over the abandoned Grant Hall. Frederick Douglass Hospital remained open until 1978 when it was closed, an ironic victim of desegregation.

The closure of Douglass Hospital in 1978 brought an end to more than 120 years of Quindaro's existence. Begun as a profit-making antislavery town in late 1856 by enterprising European-Americans, the town site had evolved through more than a century to become an important—and historic—educational and medical center for the African-American population in both the Kansas City area and the Midwest. Quindaro is a uniquely important historic site in the state of Kansas, for it represents a rare combination of Native American, European-American, and African-American culture.

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1984 Report of Initial Archeological Inspection of a Proposed Sanitary Landfill Site in Sections 29 and 30, T10S, R25E, Kansas City, Kansas. Archeology Office, Kansas State Historical Society, Topeka, Kansas.

Robinson, Gary G.
1994 Material Culture and Settlement Pattern Among the Germans in the New World: The View from Frankenmuth, Michigan. In *Spacial Patterning in Historical Archaeology: Selected Studies of Settlement*, edited by Donald W. Linebaugh and Gary G. Robinson, pp. 91–115. King and Queen Press, Williamsburg, Virginia.

Schmits, Larry J.
1988 Quindaro: Kansas Territorial Free-State Port on the Missouri River. *The Missouri Archeologist*, 49:89-145.

Staff Changes Announced

The Cultural Resources Division is pleased to announce that Teresa Kiss was promoted to the position of Grants Manager in October. She joined the staff in the fall of 2000 and has assisted with the Heritage Trust Fund (HTF) program, archeological site files, and the division's web pages.

Kiss is a graduate of Northeastern Oklahoma State University at Tahlequah. She is a former teacher.

In her new position, she will be responsible for coordinating both the HTF and Historic Preservation Fund programs. You may reach her at (785) 272-8681 Ext. 216 or tkiss@kshs.org.

The Grants Manager's position became vacant in August when Carl Magnuson left the Kansas State Historical Society to take a similar position with the Kansas Department of Wildlife and Parks. Magnuson had been with the division since the position was first created twelve years ago. He was responsible for many of the grants manuals, application forms, instruction documents, and other processes vital to the grant programs. He worked with hundreds of grant recipients and contractors over the years to make our grant programs as usable and user-friendly as possible.

We wish Carl Magnuson the best in his new position and welcome Teresa Kiss to her new post.

Grants Manager Teresa Kiss

(Left) As his family looks on, Jeff Taylor of Topeka displays good form in the prehistoric skill of spear throwing. An atlatl, or throwing stick, is used to propel the spear.

(Below) KSHS laboratory supervisor Chris Garst fits together the pieces of a stoneware inkwell while Walter Ernst from Enterprise cleans a large beef bone; both objects are from the Fort Hays collection.

Volunteer Laboratory Events Accomplish Goals

During two recent work weekends at the Kansas History Center, about 50 Kansas Anthropological Association volunteers donated almost 500 hours of labor to move archeological projects toward completion.

On August 3 and 4, Summer Spree volunteers concentrated on sorting heavy fraction samples collected at the Albert Bell site (14SD305) throughout the 2002 KATP field school. The main goal of the two-day event was to prepare the flotation samples for the analysis by Dr. Donna Roper. Twenty-six bags of heavy fraction were processed, and five bags were catalogued. Spurred on by this accomplishment, KSHS staff and volunteers worked during lunch hours for the following two weeks to finish sorting and cataloguing all of the 14SD305 heavy fraction flotation samples.

Enjoyable educational activities were incorporated with lab work at the 2002 KAA Fall Fling, October 12 and 13. Randy Thies directed the atlatl throwing activity, and Bob Hoard taught a two-part class in setting out a grid for excavation. This allowed several participants to make progress toward certification in the Advanced Archeological Crew Member category.

In the lab, Chris Garst, Anita Frank, and Virginia Wulfkuhle supervised cleaning of historic artifacts from Fort Hays, cataloguing of prehistoric artifacts from the Tobias site in Rice County, and assembly of artifact kits for educational presentations.

Registration fees yielded almost $90 for the John Reynolds Memorial Research Fund.

2003 Heritage Trust Fund Deadlines Approach

The deadline for submitting applications for the 2003 round of Heritage Trust Fund grants is March 3, 2003. To be eligible for consideration, applications must be complete and postmarked by that date. Applications that are hand-delivered must be received at the Historic Preservation Office by 4:45 p.m. on March 3, 2003.

Anyone wanting to submit a preliminary application for staff review must do so by January 15, 2003. Preliminary applications are not required but are encouraged.

All properties listed on the National Register of Historic Places or the Register of Historic Kansas Places, except for those owned by the state or federal governments, are eligible to compete for these funds. This has been a highly competitive program; usually around 25 to 33 percent of the applications are funded. A maximum of $900,000 will be awarded in the 2003 round.

The final workshop for the Heritage Trust Fund grant program is scheduled for 2 p.m. on January 10, 2003, in Topeka. It will be held on the second floor of the Potawatomi Baptist Mission (Koch Education Center) at the Kansas History Center, 6425 S.W. Sixth, Topeka.

Please note that some of the grant announcements and grant literature identify March 1 as the application deadline; because March 1 is a Saturday, the deadline has been changed to the next business day, March 3.

Happenings in Kansas

Heritage Trust Fund Workshop
January 10, 2003
2 p.m.
Koch Education Center, 2nd Floor
Kansas History Center
6425 S.W. Sixth Ave.
Topeka, KS

Let's Play: Pastimes from the Past
January 18 - March 1, 2003
Special Exhibits Gallery
Kansas History Center
This traveling exhibit from the Rogers Historical Museum (Arkansas) looks at pastimes from the turn of the century.

Kansas Day Activities
January 29, 2003
Kansas History Center

Bleeding Kansas Program Series
February 2 - March 3, 2003
11-5 Wed.-Sat., 1-5 Sunday
319 Elmore
Lecompton, KS
For more information, call
(785) 887-6520.

Kansas Historic Sites Board of Review
February 22, 2003
9 a.m.
Kansas History Center Classrooms

Heritage Trust Fund Grant Application Deadline
March 3, 2003

Artists of the American West
March 25 - June 20, 2003
Special Exhibits Gallery
Kansas History Center
Indians, trappers, traders, settlers, the Pony Express, and railroad construction are all subjects illustrated in hand-colored lithographs and wood engravings by featured artists John J. Audubon, Albert Bierstadt, Karl Bodmer, George Catlin, Frederic Remington, John Mix Stanley, and many others.

Kansas Historic Sites Board of Review
May 10, 2003
9 a.m.
Kansas History Center Classrooms

Kansas Historic Sites Board of Review
August 23, 2003
9 a.m.
Kansas History Center Classrooms

Kansas Historic Sites Board of Review
November 8, 2003
9 a.m.
Kansas History Center Classrooms

Please note that the Kansas History Center and the Center for Historical Research will both be closed New Year's Day, January 1, and Martin Luther King Day, January 20.

KANSAS STATE HISTORICAL SOCIETY
Cultural Resources Division
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